

many of the existing social and political evils of our country and propose various remedies. But would not Gospel living remedy them all? If every man had enough of the Christ life in him to look to the interests of others as well as to his own, would not the cry of despair soon cease to be heard? As I understand the situation, there is no remedy under heaven for the present evils of the world except gospel living, or in other words the principles of Christ established in the heart of man. Then when we cry out for reform, let us begin the reform right in our own lives and extend the influence until the change be wrought in the hearts of others and the reform will be realized almost before we are aware that it has begun.

Another life that is unworthy of the gospel of Christ is one that seeks to be master rather than to be servant. Christ himself said, "If any would be great among you let him be your minister." And Paul says Christ took upon him the form of a servant. Our natural desires lead us to seek to be masters, but when Christ has changed that which was natural into that which is spiritual we are not only willing but anxious to become servants. The greatest men this world has known were those who gave most service to their fellow-men. Christ's acknowledged greatness is dependent upon his service to the world. Thus only that manner of life is worthy of the gospel of Christ that includes among its virtues ready and willing service—service to others. We should always remember that one who lives for self alone, lives a mean life at most, while one who lives for others lives a noble life at least.

The principles that make up the worthy gospel life will be manifested in the personal conduct of the individual. They will add to the seriousness and reality of life. Too many pass thru this world as if life were only a joke forgetting that:

"Life is real! Life is earnest!  
And the grave is not its goal."

The fickle, thoughtless and purposeless lives of so many people are not worthy of the gospel of Christ. For not until one realizes the magnitude and dignity of life will he have that high and lofty purpose which lifts the soul so near to God and makes the life worthy of a follower of the great Christ. Purity of life and holiness of living make up much of the life of one who has been lifted above the base things of earth into a higher, serener atmosphere. Christ's purity was something to which his worst enemies could not but witness, and made his life shine out amid the corruption of the time in which he lived as a finely cut diamond sparkling, half-hidden, among a heap of garbage. That same purity

should shine out from the life of every follower of the cross, and the holiness of the eternal Father should be reflected in the life of every believer.

Any thing, any deed that has the appearance of evil or seems to mar the purity and holiness of life has no rightful place in the life of one who professes to be living a gospel life. Thus we notice that many of the popular amusements of the present age, lacking an elevating influence have a tendency to lower the spiritual condition of those who participate in the same and should be given no tolerance by the Christian.

Again an important feature of a worthy gospel life is faithfulness—faithfulness to God and all his means of grace. When God's Son is accepted as our Savior we place ourselves under greatest obligation to him and any act of disobedience or unfaithfulness on our part must grieve the heart of the compassionate Father. Faithfulness in all his service, in public and private worship is necessary to one's life if it is to be called worthy. And strict obedience to *all* the teaching of the word is tantamount to any other principle of gospel living. Our love is shown by our obedience. Our faith is shown in the same way. It would be useless to declare our love for Christ and then refuse to show respectful obedience to his teaching. A disobedient son is an unworthy son, and a disobedient follower of Christ is unworthy of the name Christian.

In fact the worthy life implies that one shall live the life of a *man*, a *real* man or a *real* woman. It means, like Paul, that "when I became a man I put away childish things." This would imply that peevishness, fretfulness, and childish crabbedness have no place in the life of one who would be a worthy representative of the glorious gospel. How unbecoming it is for Christian men and women to be so fault-finding, so hard to please, so irritable! As I behold the discontent and restlessness of some Christians I am made to believe they have not yet reached that state of Christian manhood that will enable them to be fed upon strong meat, and that they have been weaned from the "sincere milk of the word" too soon, and need some teaching along the elementary lines of true religion. Such a life as Paul desires cannot be lived without effort. The careless, indifferent, or indolent cannot do it because it requires effort. Personal effort is needed. One cannot hope to live a life worthy of the gospel of Christ by depending upon the work of others. Before we can live such a life the gospel must be studied; its principles must be learned. The Bible was not given to be read as a story-book, or to be used as a talisman to keep away evil by having it lying on the center stand; but it was given to guide man

thru his strange pilgrimage or sojourning in this world. It teaches man his highest duty—duty to himself, to fellow-man, and to God. These duties must be learned from a close application to God's word. The worthy gospel life is a life of strength, and the strength comes thru a thorough knowledge of God.

For remarkable lives worthy of the gospel of Christ we might point to Luther, Knox, and Wesley. What made their lives so great? What gave them that power that moved nations? It must have been lives worthy of the cause they championed. And those lives were made possible only because of strong convictions formed by close study of the word. If the principles of the gospel are thoroughly mastered they will give to any life a power never before experienced. This power will be a power for God, and will make the life of its possessor worthy of the gospel of Christ.

Then let us who are professed followers of Christ apply ourselves to the work that is before us, using every faculty or power in our possession in finding out and living the principles of Christ's gospel, applying ourselves so faithfully to his word and work that the reproach the world is so accustomed to heap upon the church for its failures may be turned into praise and glory to God. Let us commence anew our work for Christ, acknowledging, if we must, that the church as now constituted has not yet accomplished its highest mission, but turning our apparent defeat into victory—as Christ's apparent defeat at his crucifixion was made the utter rout of the Jews and all enemies, and made him the victor who could say in triumph, "I have overcome the world,"—we will yet achieve great things for God.

Milledgeville, Ill.

#### THE "WEDGE"—A REPLY

E. B. SHAVER

When the Brethren organized as a gospel church and gave to the world their declaration of principles they were united on the teachings of the gospel. They held and believed that the scriptures were all sufficient for doctrine, reproof and correction and that the gospel should be the basis of government. They also taught that the scripture reproof should prevail and that the church be vigilant in all its proceedings so that the word of the Lord be its chief guide. They also believed that the church should be officered with God-fearing men, sound in doctrine and in every way scripturally qualified to watch over the flock and to be an ensample to the fold. We most assuredly did urge a scriptural qualification for all applicants for ordination. And when we declared for gospel alone doctrine we by no means sup-